



**Tales of  
Prophet Adam (Pbuh)  
The First Messenger of God**  
**Muhammad Vandestra**

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by

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## **Prolog**

The Story of Prophet Adam (Pbuh) & Eve (Hawa) from Islamic Perspective.

Allah SWT the Almighty revealed: Remember when your Lord said to the angels: 'Verily, I am going to place mankind generations after generations on earth.' They said: 'Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (exalted be You above all that they associate with You as partners) and sanctify You.' Allah said: 'I know that which you do not know.'

Allah SWT (God) taught Prophet Adam all the names of everything, then He showed them to the Angels (Malaikah) and said: "Tell Me the names of these if you are truthful." They (Angels) said: "Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."

He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been hiding?"



## The Tale of Prophet Adam (Pbuh) & Hawa (Eve)

Allah SWT the Almighty revealed: *Remember when your Lord said to the angels: 'Verily, I am going to place mankind generations after generations on earth.' They said: 'Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (exalted be You above all that they associate with You as partners) and sanctify You.'* Allah said: *'I know that which you do not know.'*

*Allah (God) taught Prophet Adam all the names of everything, then He showed them to the angels (malaikah) and said: "Tell Me the names of these if you are truthful." They (angels) said: "Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."*

*He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been hiding?"*

*Remember when We said to the angels: "Prostrate yourself before Adam" They prostrated except Iblis (satan), he refused and was proud and was one of the disbelievers (disobedient to Allah)."*

*We said: "O Adam! Dwell you and your wife in the Paradise and both of you freely with pleasure and delight of things therein as wherever you will but come not near this tree or you both will be of the Zalimeen (wrongdoers)."*

*Then the Satan made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down all with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."*

*Then Adam received from his Lord Words. His Lord pardoned him (accepted his repentance). Verily He is the One Who forgives (accepts repentance), the most Merciful.*

*We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our Ayah (proofs, evidences, verses, lessons, and signs and revelations, etc) such as the dwellers of the Fire, they shall abide therein forever." (Chapter 2:30-39, Qur'an).*

*Almighty Allah also revealed: And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblis, he refused to be those who prostrate.*

*Allah said: "What prevented you (O Iblis) that you did not postrate when I commanded you?"*

*Iblis said: "I am better than him (Adam), You created me from fire and him You created from clay."*

*Allah said: "O Iblis get down from this (Paradise), it is not for you to be arrogant here. Get out for you are of those humiliated and disgraced."*

*Iblis said: "Allow me respite till the Day they are raised up (Day of Resurrection)."*

*Allah said: "You are of those allowed respite."*

*Iblis said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left and You will not find most of them as thankful ones (they will not be dutiful to You)."*

*Allah said: "Get out from Paradise, disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."*

*"And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zalimeen (unjust and wrongdoers)."*

*Then Satan whispered suggestions to them both in order to uncover that which was hidden from them of their private parts before, he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." Satan swore by Allah to them both saying: "Verily I am one of the sincere well wishers for you both."*

*So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). Their Lord called out to them saying "Did I not forbid you that tree and tell you, Verily Satan is an open enemy unto you?"*

*They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." Allah said: "Get down one of you an enemy to the other (i.e. Adam, Eve, and Satan etc). On earth will be a dwelling place for you and an enjoyment, for a time." He said: "therein you shall live, and therein you shall die, and from it you shall be brought out (resurrected)." (Chapter 7:11-25 Qur'an).*

We imagine when Allah the Almighty decided to create Adam: He addressed His angels and told them to prostrate before him. He did not mean to ask their opinion or take their advice, for He is above that. Allah the Exalted told them that He was going to create a vicegerent on the earth who would have children and grandchildren who would corrupt the earth and shed each other's blood. That is why the angels said to Allah the Almighty: *"Will You place therein those who will make mischief therein and shed blood!"* (Chapter 2:30 Quran).

There are old traditions about the angels before the creation of Adam. According to Ibn Qatadah, it was said that the angels were informed about the creation of Adam and his progeny by the jinn who lived before Adam. Abdullah Ibn Umar said that the jinn (demon) had existed for about 2000 years before Adam and then shed blood. Therefore Allah sent on them an army of angels that drove them out to the depths of the seas. Ibn Abi Hatim narrated

from Ali jafar Al Baqer that the angels were informed that man would cause wickedness and shed blood on earth. It was also said that they knew that no one would be created on earth who would not be wicked and shed blood.

Whether or not these traditions are correct, the angels did understand that Allah would create a vicegerent on earth. Allah the Almighty announced that HE was going to create a human being out of clay, that HE would mold him and blow His spirit into him and then the angels should prostrate before him.

Abi Musa al Sha'arai narrated that the Prophet Muhammad (peace be upon him) said: "Allah created Adam from a handful of dust taken from different lands, so the children of Adam have been created according to the composition of the land. Therefore from mankind we have white, red, black and yellow ones; we have good and evil, ease and sorrow, and what comes in between them." (Sahih al Bukhari).

Ibn Masud and other companions of the Prophet (PBUH) said that Allah the Almighty sent Gabriel onto the earth to said that Allah the Almighty sent Gabriel onto the earth to get Him clay therefrom. The earth said: "I seek refuge in Allah from your decreasing my quantity or disfiguring me." So Gabriel returned and did not take anything. He said: "My Lord, the land sought refuge in You and it granted."

So Allah sent Michael for the same purpose, and the land sought refuge with Allah and it was granted. So he went back and said to Allah what Gabriel has said before him.

Then Allah sent the Angel of Death, and the land sought refuge in Allah, the angel said: "I also seek refuge with Allah from returning without carrying out His command." So he took clay from the face of the earth and mixed it. He did not take from one particular place, but rather he took white, red, and black clay from different places.

The Angel of Death ascended with it, Allah soaked the clay till it became sticky. Then Allah said to the angels: *"Truly, I am going to create man from clay. So when I have fashioned him and breathed*

*into him (his) soul created by Me, then you fall down prostrate to him."* (Chapter 38:71-72 Quran).

So Allah shaped Adam into a human being, but he remained a figure of clay for 40 years. The angels went past him. They were seized with fear by what they saw, and Iblis felt fear most. He used to pass by the figure of Adam, buffeting it, which would make a sound like pottery. Allah told us: *"He created man (Adam) from sounding clay like the clay of pottery."* (Chapter 55: Quran).

When the time drew near to breathe the spirit into Adam, as Allah decreed, He commanded the angels: "When I breathe My spirit into him prostrate before him." Allah breathed His spirit into Adam and when it reached his head Adam sneezed. The angels said: "Say all praise belongs to Allah." Adam repeated: "All praise belongs to Allah." Allah said to him: "Your Lord has granted you mercy." When the spirit reached his eyes, Adam looked at the fruits of Paradise. When it reached his abdomen Adam felt an appetite for food. He jumped hurriedly before the spirit could reach his legs, so that he could eat from the fruits of Paradise. Allah, therefore, said: *"Man is created of haste."* (Chapter 21:37 Quran). And then: *The angels prostrated themselves all of them together. Except Iblis (Lucifer), he refused to be among the prostrators.* (Ch 15:31-32 Quran).

Abu Hurairah narrated that the Prophet Muhammad (PBUH) said: "Allah created Adam from dust after He mixed the clay and left him for some time until it became sticky mud, after which Allah shaped him. After that Allah left him till it became like potter's clay. Iblis used to go past him saying 'You have been created for a great purpose.' After that Allah breathed His spirit into him. The first thing into which the spirit passed was his eye and then his nose. He sneezed. Allah said: "May your Lord have mercy upon you, O Adam! Go to those angels and see what they would say.' So Adam went and greeted them. they replied saying: "Peace be upon you and the mercy and blessings of Allah." Allah said: "O Adam! This is your greeting and that of your offspring." (Sahih al Bukhari).

Allah the Almighty revealed: *Remember when your Lord brought forth from the children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves saying: "Am I not your Lord?" They said: "Yes! We testify." lest you should say on the Day of Resurrection. "Verily we have been unaware of this." Or lest you should say: "It was only our father aforetime who took others as partners in worship along with Allah and we were merely their descendants after them; will you then destroy us because of the deeds of men who practiced al batil (polytheism) and committing crimes and sins, invoking and worshipping others besides Allah?"*

*Thus do We explain the Ayah (proofs, evidences, verses, lessons, signs, revelations etc) in detail so that they may turn unto the truth. (Ch 7:172-174 Quran).*

Adam's progeny declared: "Our Lord, we bear witness that You are our Lord; we have no other Lord but Allah. Allah raised their father Adam, and he looked at them and saw those of them who were rich and those who were poor, and those who had good forms and those who did not. Adam said: "O Allah! I wish You to make Your servants equal." Allah replied "I love being thanked." Adam saw among the prophets like lamps among his progeny.

Almighty Allah declared: *Remember when We took from the Prophets their covenant, and from you (o Muhammad), and from Noah, Abraham, Moses, and Jesus son of Mary. We took from them a strong covenant. (Ch 33:7 Quran).*

In another verse Allah the Exalted commanded: *"So set you (O Muhammad) your face towards the religion of pure Islamic Monotheism Hanifan (worship none but Allah Alone) Allah's Fitrah (Allah's Islamic Monotheism), with which He has created mankind. No change let there be in khalqillah (the Religion of Allah--Islamic Monotheism), that is the straight religion, but most men know not." (Ch 30:30 Quran).*

Another version of the story relates that Allah took a handful of the dust of the earth and mixed into it the colors, white, black, yellow

and red. That is the reason why men are born different colors. When Allah mixed the dust with water, it turned into potter's clay that makes a sound. It was fermented and had a smell. Iblis passed by, wondering what was going to be made of that clay. From the clay Allah created Adam. he molded his form with His own hands and blew His spirit into him. Adam's body quivered as life was imbued into it. *Verily His Command, when He intends a thing is only that He says to it, "BE!" and it is!* (Ch 37:82 Quran).

Allah the Almighty declared: *Verily the likeness of Jesus, in Allah's Sight is the likeness of Adam, He created him from the dust then He said to him. "Be!" --and he was.* (Ch 3:59 Quran).

Adam opened his eyes and saw all the angels prostrating before him except one being who was standing at a distance Adam did not know what kind of creature it was that did not prostrate before him nor did he know its name. Iblis was standing with the angels so as to be included in the command given to them but he was not one of them. He was a jinn (demon), and as such he was supposed to be inferior to the angels. What is clear is that this prostration was to show respect and did not mean that the angels were worshipping Adam. Prostrating in worship is done only for Allah (God).

Almighty Allah recounted the story of Iblis's refusal to prostrate before Adam: *Remember when your Lord said to the angels, "I am going to create a man (Adam) from sounding clay of altered black smooth mud. So when I have fashioned him completely and breathed into him (Adam) the soul which I created for him then fall you down prostrating yourselves unto him." So the angels prostrated themselves all of them together, except Iblis, he refused to be among the prostrators. Allah said: "O Iblis! What is your reason for not being among the prostrators?" Iblis said: "I am not the one to prostrate myself to a human being, whom You created from sounding clay of altered black smooth mud." Allah said: "Then get out from here for verily you are Rajim (an outcast or cursed one). Verily the curse shall be upon you till Day of Recompense (Day of Resurrection).* (Ch 15:28-35 Quran).

In another surah Almighty Allah recounted it thus: *Surely We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam and they prostrated except Iblis he refused to be of those who prostrate.*

*Allah said: "What prevented you Iblis that you did not prostrate when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire and him You created from clay." Allah said: "Get down from this Paradise, it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." Iblis said: Allow me respite till the Day of Resurrection)." Allah said: "You are of those allowed respite." (Ch 7:11-15 Quran).*

Ibn Jarir reported that Muhammad Ibn sirin said that the first one to reach a conclusion by reasoning was Iblis and that the sun and moon were not worshiped except through this method.

This means that Iblis tried to compare himself to Adam. He believed that he was more honorable than Adam. Therefore he abstained from prostrating even though Allah had commanded him to do so, just as He had commanded the angels. If an analogy is made we see that Iblis is vain. For indeed clay is better than fire because in it can be found the qualities of calmness, clemency, perseverance and growth; whereas in fire can be found heedlessness, insignificance, haste, and incineration.

Iblis tried in vain to justify his refusal: *"Shall I prostrate to one whom You created from clay?" Iblis said: "See? those whom You have honored above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" (Ch 17:62 Quran).*

Adam was following what was happening around him and had feelings of love, awe, and astonishment. Deep love of Allah Who had created and glorified him and Who had made His angels prostrate before him. Awe of the Creator's wrath when He excluded Iblis from His mercy. Adam was surprised by this creature, Iblis who abhorred him without even knowing him and who imagined himself

better than Adam without having proved that he was worthier. What a strange creature Iblis was, and how strange was his excuse for not prostrating!

He imagined that fire is better than clay, but how did he get such an idea? Such knowledge is exclusive to Allah Who fire and clay and Who knows which is the better of the two.

From the dialogue Adam realized that Iblis was a creature characterized by cunning and ingratitude. He then knew that Iblis was his eternal enemy. He was greatly astonished at Iblis's audacity and Allah's tolerance. Immediately after his creation Adam witnessed the large amount of freedom that Allah gives to His commissioned creatures.

Allah knew that Iblis was not going to obey Him in prostrating before Adam. Allah could have totally annihilated him or turned him into a handful of dust or stifled the refusal in his mouth. Yet, Allah gives His commissioned creatures absolute freedom even to the extent that they can refuse Allah the Almighty's commands. He grants them the freedom of denial, disobedience, and even disagreement with Him.

His kingdom will not diminish if the disbelievers do not believe in Him nor will it be extended if many people believe in Him. On the contrary, the disbelievers will lose, and the believers will gain but Allah is above all of that.

There were many traditions about Iblis at the time of Prophet Muhammad (PBUH). Ibn Masud, Ibn Abbas and a group of the companions of the Prophet Muhammad (PBUH) said that Iblis had been the head of the angels in the worldly heavens. Ibn Abbas said in one narration that his name had been Azazil and in another narration he said it had been Al Harith. Ibn Abbas also said that Iblis was a jinn (demon) and that they had once been the keepers of Paradise, with Iblis the most honorable and the most learned and the most pious of them. Another tradition says that he had been one of the famous four possessors of wings (angels), before Allah transformed him into the accursed Satan.

Allah Almighty recounts Iblis's disobedience in another surah: *Remember when your Lord said to the angels: "Truly I am going to create man from clay. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him." So the angels prostrated themselves all of them; except Iblis, he was proud and was one of the disbelievers.*

*Allah said: "The truth is, and the truth I say, that I will fill Hell with you and those of them (mankind) that follow you together." (Ch 38:71-85 Quran).*

After this lesson about freedom Adam learned another lesson, one about knowledge. Adam realized that Iblis was the symbol of evil in the universe and that the angels were the symbol of good. However he did not yet know anything about himself. Then Allah made him perceive his true identity and the reason for his creation, and the secret of his glorification.

Allah the Exalted said: *He taught Adam all the names of everything.* (Ch 2:31 Quran).

Almighty Allah granted Adam the power to know the natures of all things and to summarize them by names; that is a bird, that is a star, that is a tree, etc Allah implanted in Adam an insatiable need for and love of knowledge and a desire to bequeath knowledge to his children. This was the reason for his creation and the secret of his glorification.

After Adam had learned the names of all things, along with their properties and uses, Allah presented them to the angels and said: *"Tell Me the names of these if you are truthful."* (Ch 2:31 Quran) the angels admitted their inability: *"Glory be to You, we have no knowledge except what You have taught us. Verily it is You the All Knower, the All Wise."* (Ch 2:32)

Allah Almighty then turned to Adam: *"O Adam! Inform them of their names, " and when he had informed them of their names, He said: "Did I not tell you that I know the unseen in the heavens and the earth, and I know what you reveal and what you have been hiding?"* (Ch 2:33).

Allah wanted the angels to know that He knew of their astonishment when He had told them about the creation of Adam and that He also knew of their confusion which they had not revealed, as well as what Iblis had concealed of his disobedience and ingratitude.

The angels realized that Adam was the creature who knew what they did not know and that his capacity to learn was his noblest quality. His knowledge included knowledge of the Creator which we call faith or Islam, as well as the knowledge he would need to inhabit and master the earth. All kinds of worldly knowledge which are included in this.

Adam knew the names of everything. Sometimes he talked to the angels, but they were preoccupied with worshipping Almighty Allah. Therefore Adam, felt lonely. One day he slept and when he awoke he found near his head, a woman gazing at his face with beautiful tender eyes.

The angels asked him her name He replied: "Eve (Hawa)." (means living things). They asked: "Why did you call her Eve?" Adam said: "Because she was created of me and I am a living being."

Ibn Abbas and a group of companions of the Prophet (PBUH) narrated that when Iblis was sent out of Paradise and Adam was accommodated therein, Adam was alone in Paradise and did not have a partner from whom he could get tranquility. He slept for some time and when he woke up, he saw a woman whom Allah had created from his ribs. So he asked her, "Who are you? She replied, "A woman" He asked: "Why have you been created?" She said : "So that you could find tranquility in me." The angels, trying to find out the extent of his knowledge, asked him: "What is her name O Adam?" He replied, "Eve" They asked "Why was she so named?" He replied, " Because she was created from something living."

Muhammad Ibn Ishaaq and Ibn Abbas related that Eve was created from the shortest left rib of Adam while he was sleeping and after awhile she was clothed with flesh. that is why Allah the Exalted said: *O Mankind! Be dutiful to your Lord, Who created you from a single person (Adam) and from Him (Adam) He created his wife*

*(Eve), and from them both He created many men and women. (Ch 4:1) Allah also said: It is he Who has created you from a single person (Adam) and then He created from him his wife (Eve), in order that he might enjoy the pleasure of living with her. (Ch 7:189).*

Abu Hurairah narrated that the Prophet Muhammad (PBUH) said: "O Muslims! I advise you to be gentle with women, for they are created from a rib, and the most crooked portion of the rib is its upper part. If you try to straighten it, it will break and if you leave it, it will remain crooked, so I urge you to take care of the women." (Sahih Bukhari).

Allah commanded Adam to dwell in Paradise: *"O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimeen (wrong doers)."*(Ch 2:35)

The location of this Paradise is unknown to us. The Quran did not reveal it, and the commentators had five different opinions. Some said that it was the paradise of our refuge and that its place was heaven. Others regreted that statement because if it was the paradise of refuge Iblis would have been forbidden admission and disobedience would have been forbidden as well. Still others said that it was another paradise that was created by Allah for Adam and Eve. A fourth group said it was a paradise on the earth located in a high place. Another group of commentators accept what was in the Quran without questioning where this paradise was located. We agree with this last opinion as the lesson we learn from its location is immaterial compared to the lesson we learn from the events that took place there.

Adam and Eve were admitted to Paradise and there they lived the dream of all human beings. Allah permitted them to approach and enjoy everything except one tree, that might have been the Tree of Pain or the Tree of Knowledge. Allah forbade them they were to abide in Paradise. *"But come not near this tree or you both will be of the wrong doers."* (Ch 2:35)

Adam and Eve understood that they were forbidden to eat the fruit of that tree. Adam was however a human being and man tends to forget. His heart changes and his will weakens. Iblis summoned all the envy within him and took advantage of Adam's humanity to exploit him. He started to whisper to him day after day, coaxing him: "Shall I guide you to the Tree of Immortality and the Eternal Kingdom?" He said to them: *"Your Lord did not forbid you this tree save you should become angels or become of the immortals."* He (Satan) swore by Allah to them both saying: *"Verily I am one of the sincere well wishers for you both."* (Ch 7:20-21)

Adam asked himself: "What will happen if I eat from this tree? It might truly be the Tree of Immortality." His dream was to live forever in the pure innocence of Paradise."

Years went by, and Adam and Eve were preoccupied with thoughts of that tree. Then one day they decided to eat of its fruit. They forgot that Allah had warned them not to approach it and that Iblis was their sworn enemy. Adam stretched out his hand, picked one of the fruits and offered it to Eve. They both ate of the forbidden tree.

Allah Almighty told us: *"So he (Satan) misled them with deception."* (Ch 7:22) Allah said: *"Thus did Adam disobey his Lord so he went astray."* (Ch 20:121).

According to the old Testament, Eve was tempted by the serpent to eat of the forbidden tree. She ate because of the words of the serpent and fed Adam some of it. At that moment, their eyes were opened to the fact that they were naked, and they took the leaves of the fig tree to cover themselves. Wahb Ibn Munabah said that their clothing (before their sin) was made of light on the private parts of both of them.

This story in the Old Testament is a falsification and deception. Allah the Almighty revealed: *O Children of Adam! Let not Satan deceive you, as he got your parents (Adam and Eve) out of Paradise stripping them of their rainments; to show them their private parts. Verily he and Qabiluhu (his soldiers from the jinn or his tribe) see*

*you from where you cannot see them. Verily, We made the devils (protectors and helpers) for those who believe not."* (Ch 7:27)

Adam had hardly finished eating when he felt his heart contract, and he as filled with pain, sadness and shame. The surrounding atmosphere had changed and the internal music had stopped. He discovered that he and his wife were naked, so they both started cutting tree leaves with which to cover themselves.

Allah the Almighty addressed him: *"Did I not forbid you that tree and tell you: Verily Satan is an open enemy unto you?" They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."* Allah said; *"Get down, one of you an enemy to the other (Adam, Eve, and Satan etc). On earth will be a dwelling place for you and an enjoyment, for a time."* He said: *"Therein you shall live and therein you shall die, and from it you shall be brought out (resurrected)."* (7:22-25).

Again there are old stories about these events. Al Hafez Ibn Asaker narrated that Allah commanded two angels to remove Adam from His holy proximity. So Gabriel stripped him of the crown on his head, and Michael took the diadem from his forehead. Adam thought that his punishment had been hastened and bowed down crying; "Forgiveness! Forgiveness!" so Allah asked: "Are you running away from Me?" Adam replied, "No, my Lord, but I am shy of You."

Abdul Rahman Ibn Amru AL Awza iy said that Adam spent 100 years in Paradise. In another narration it was said he spent 60 years. Ibn Asaker reported that Adam wept for 60 years for his loss of Paradise and 70 years for his mistake, and he wept for another 70 years when his son was killed.

They left Paradise and descended upon the earth. Adam was sad and Eve was crying. Allah accepted their repentance because it was sincere and He told them that the earth would be their realm and origin where they would live and die and whence they would come on the Day of Judgment.

Allah the Almighty recounted this third lesson Adam learned in Paradise: *Indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will power. Remember when We said to the angels "Prostrate yourselves to Adam." They prostrated (all) except Iblis, who refused. then We said: "O Adam! verily, this is an enemy to you and to your wife. so let him not get you both out of Paradise, so that you be distressed in misery. Verily, you have (a promise from Us) that you will never be hungry therein nor naked. And you will suffer not from thirst therein nor from the sun's heat."*

*then Satan whispered to him, saying "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" Then they both ate of that tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness and gave him guidance.*

*Allah said: "Get you down (upon the earth), both of you, together from Paradise, some of you are an enemy to some others. THEN if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (neither believes in this Quran nor acts on its orders etc). Verily, for him is a life of hardship and We shall raise him up blind on the Day of Resurrection."*

*He will say: "O my Lord! Why have you raised me up blind, while I had sight before." Allah will said: "like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc). came unto you, but you disregarded them (you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected in the Hellfire, away from Allah's Mercy.)"*

*And thus do We requite him who transgresses beyond bounds (commits the great sins and disobeys his Lord (allah) and believes not in His Messengers, and His revealed Books, like this Quran etc), and believes not in the Ayat (proofs, evidences, verses, lessons,*

*signs, revelations, etc). of his Lord, and the torment of the Hereafter is far more severe and more lasting. (Ch 20:115-127)*

Some people believe that the reason why mankind does not dwell in Paradise is that Adam was disobedient and that if it had not been for this sin, we could have been there all along. These are naive fictions because when Allah wanted to create Adam, He said to the angels, "I shall make a vicegerent on the earth." He did not say, "I shall make a vicegerent in Paradise."

Adam's descent on earth, then, was not due to degradation but rather it was dignified descent. Allah knew that Adam and Eve would eat of the tree and descend to earth. He knew that Satan would rape their innocence. That experience was essential for their life on earth; it was a cornerstone of their vicegerency. It was meant to teach Adam, Eve, and their progeny that it was Satan who had caused them to be expelled from Paradise and that the road to Paradise can only be reached by obedience to Allah and enmity to Satan.

Could it be said that Adam and the rest of mankind were predestined to sin and to be expelled from Paradise and sent to the earth? In fact, this fiction is as naive as the first one.

Adam complete free will, and he bore the consequences of his deed. He disobeyed by eating of the forbidden tree, so Allah dismissed him from Paradise. His disobedience does not negate his freedom. On the contrary it is a consequence of it.

The truth of the matter is that Allah knew what was going to happen, as He always know the outcome of events before they take place. However Allah does not force things to happen. He grants free will to His human creatures. On that He bases His supreme wisdom in populating the earth, establishing the vicegerents, and so on.

Adam understood his 3rd lesson. He knew now in a practical way that Iblis was his enemy, the cause of his losing the blessing of living in Paradise, and the cause of his distress. Adam also understood that Allah punishes disobedience and that the way of Paradise has to be through submission to the will of Allah. And he learned from Allah Almighty to ask for forgiveness.

Allah accepted Adam's repentance and forgave him. He then sent him to the earth as His first messenger.

Abu Hurairah narrated that the Messenger (PBUH) said: "Adam and Moses argued with each other. Moses said to Adam: 'Your sin expelled you from Paradise.' Adam said: ' You are Moses whom Allah selected as His messenger and as the one to whom He spoke directly. Yet you blame me for a thing which had already been written in my fate before my Creation?' Allah's Prophet Muhammad (PBUH) said twice, "So Adam outclassed Moses." (Sahih Bukhari).

Umar Ibn Al Khattab also narrated that the Prophet Muhammad (PBUH) said: "Moses (PBUH) said: 'My Lord! May I see Adam who removed us and himself from the Paradise?' so Allah made him see Adam and he said to him: "Are you Adam?" Adam said: "yes." And he said "Were you the one in Whom Allah breathed His spirit and before whom He bowed His angels and to whom He taught the names of all things?" Adam answered: "yes." so Moses said: "What made you remove us and yourself from Paradise.?"

Adam said: "Who are you?" Moses said: I am Moses." Adam said: "So you are Moses the prophet of the Children of Israel. Were you the one Allah spoke to directly?" Moses answered "yes." Adam said: "Why do you blame me for a matter which Allah had predestined?" So Allah's Prophet Muhammad (PBUH) said twice. "Adam outclassed Moses." (Sahih al Bukhari).

there are many traditions concerning the place of Adam's descent upon earth. Ibn Abi Hatim narrated that Ibn Abbas said: "Adam descended on land 'Dihna' between Mecca and taif." AL Hassan said that Adam descended in India and Eve in Jeddah (Saudi Arabia), Iblis Bodistiman (Iraq), and the serpent in Ashahan (Iran). This last was also reported by Ibn Hatim.

Ass'ady related that Adam descended with the Black Stone (a large black stone set into the wall of the ka'ba in Mecca. It is said to have come from Paradise) in India, and he had a handful of the seeds of Paradise. He sowed them in India and they grew into the fragrant tree therein.

Ibn Umar said that Adam descended on As-Safa and Eve on Al Marwa ( names of two mountains in the vicinity of the sacred house in Mecca. Part of the rites of pilgrimage (hajj) includes pacing between these two hills in commemoration of H's search for water). This was also reported by Ibn Hatim. Abdul Razzaq reported that Abi Musa Al-shari said that when Allah ordered Adam to descend from Paradise to earth, He taught him the making of everything and provided him with the crops from Paradise.

Abu Hurairah narrated that the Prophet Muhammad (Pbuh) said: "The best of days on which the sun has risen is Friday. One this day Adam was created, and on this day he was descended to earth." (al Bukhari)

Adam knew he bade farewell to peace and he left Paradise. On earth he had to face conflict and struggle. No sooner had one ended than another began. He also had to toil to sustain himself. He had to protect himself with clothes and weapons and protect his wife and children from the wild beasts. Above all he had to struggle with the spirit of evil. Satan, the cause of his expulsion from Paradise, continued to beguile him and his children in an effort to have them thrown into the eternal hellfire. The battle between good and evil is continuous, but those who follow Allah's guidance and should fear nothing while those who disobey Allah and follow Iblis will be damned along with him.

Adam grasped all of this and with the knowledge of this suffering he started his life on the earth. The only thing that allowed his grief was that he was master of the earth and had to make it yield to him. He was the one who had to perpetuate, cultivate and construct and populate the earth. He was also the one who had to procreate and raise children who would change and improve the world.

The pinnacle of earthly bliss was reached when Adam and Eve witnessed the birth of their 1st children, a set of twins. Adam was a devoted father and Eve a contented mother. The twins were Cain (Qabil) and his sister. Later Eve gave birth to a second set of twins, Abel (Habil) and his sister. The family enjoyed the bounties and fruits of the earth provided by their Lord. The children grew up to be

strong and healthy young adults. Cain tilled the land while Abel raised cattle.

The time arrived when the two young men desired life partners. This was part of Allah's plan for mankind, to multiply and form nations with different cultures and colors. Allah revealed to Adam that he should marry each son to the twin sister of the other. Adam instructed his children according to Allah's command, but Cain was displeased with the partner chosen for him, for Abel's twin sister was not as beautiful as his own.

It appears that since the beginning of time, physical beauty has been a factor in the attraction between man and women. This attraction caused Cain to envy his brother Abel. He rebelled against Allah's command by refusing to accept his father's advice.

At first glance Cain's rebellion might appear strange, but we should remember that although man has a pure nature, the potential for dichotomy exists. In other words, he had both good and bad qualities. He can become greedy, covetous, possessive, selfish and even destructive. Man is, therefore capable of seeking self-satisfaction even if it leads to failure in this life and in the hereafter. The path to goodness lies in harnessing the enemy within him, his baser self by controlling evil thoughts and deeds and practicing moderation in his desires and actions. His reward then will be the delights of this world and the hereafter. Thus Allah tests us through our divided nature.

Adam was in a dilemma. He wanted peace and harmony in his family, so he invoked Allah for help. Allah commanded that each son offer a sacrifice, and he whose offering was accepted would have right on his side. Abel offered his best camel while Cain offered his worst grain. His sacrifice was not accepted by Allah because of his disobedience to his father and the insincerity in his offering.

This enraged Cain even further. Realizing that his hopes marrying his own beautiful sister were fading, he threatened his brother. "I will kill you! I refuse to see you happy while I remain unhappy!"

Abel feeling sorry for his brother, replied, "It would be more proper for you, my brother to search for the cause of your unhappiness and then walk in the way of peace. Allah accepts the deeds only from those who serve and fear Him, not from those who reject His Commands."

Abel was intelligent, obedient, and always ready to obey the will of Allah. This contrasted sharply with his brother who was arrogant, selfish and disobedient to his Lord. Abel did not fear his brother's threats, but neither did he want his brother to be hurt, Allah had blessed Abel with purity and compassion.

Hoping to allay the hatred seething in his brother Abel said, " My brother, you are deviating from the right path and are sinful in your decisions. It is better that you repent to Allah and forget about your foolish threat. But if you do not then I will leave the matter in the hands of Allah. You alone will bear the consequence of your sin, for the Fire is the reward of the wrong-doers."

This brotherly plea did nothing to lessen the hatred in Cain's heart, nor did he show fear of Allah's punishment. Even familial considerations were cast aside. Cain struck his brother with a stone killing him instantly. This was the 1st death and the 1st criminal act committed by man on earth.

When Abel had not appeared for some time, Adam began to search for him but found no trace of his beloved son. He asked Cain about Abel's whereabouts. Cain insolently replied that he was not his brother's keeper nor his protector. From these words his father understood that Abel was dead and Adam was filled with grief.

Meanwhile Cain did not know what to do with his brother's corpse. He carried it on his back wandering from place to place trying to hide it. His anger had now subsided and his conscience was saddled with guilt. He was tiring under the burden of the corpse which had started to have a stench. As a mercy, and to show that dignity could be retained even in death, Allah sent two ravens that began fighting, causing the death of one. The victorious bird used its beak and claws

to dig a hole in the ground, rolled its victim into it and covered it with sand.

Witnessing this, Cain was overcome with shame and remorse. "Woe unto me!" he exclaimed. "I was unable to do what this raven has done, that is to hide my brother's corpse." Cain then buried his brother. This was also the 1st burial of man.

Allah the Almighty revealed: *And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam (Abel and Cain) in truth; when each offered a sacrifice to Allah, it was accepted from the one but not from the other. The latter said to the former; "I will surely kill you."*

*the former said: "Verily Allah accepts only from those who are Al Muttaqeen (the pious). If you do stretch your hand against me to kill me I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the Alameen (mankind, jinn, and all that exists). Verily I intend to let you draw my sin on yourself as well as yours then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimeen (polytheists, and wrongdoers)."*

*So the self of the other (latter one) encouraged him and made fair seeming to him the murder of his brother; he murdered him and became one of the losers. Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted. (Ch 5:27-31).*

Ibn Abbas, Ibn Masud and a group of the companions of the Prophet Muhammad (PBUH) related that inter-marriage of the male of one pregnancy with the female of another had been in practice among Adam's children. Abel wanted to marry Cain's sister, but Cain wanted her for himself because she was very beautiful. Adam ordered him to give her in marriage to his brother but he refused. So Adam ordered both of them to offer a sacrifice, then went to Mecca to perform the pilgrimage. After Adam had left, they offered their sacrifices; Abel offered a fat lamb, he was a shepherd, while Cain

offered a bundle of worst grain. fire descended and devoured Abel's sacrifice, leaving that of Cain so he became angry and said: "I will surely kill you so that you will not marry my sister." Abel replied, "Allah accepts from those who fear Him."

According to Abu Ja'afar al Baqer, Adam was watching their offering and was sure that Abel's sacrifice would be accepted. Cain complained to Adam that the acceptance was due to his supplication for Abel and that he had not done the same for him, so he promised his father to settle the matter between himself and his brother. One night, Abel was late returning from tending his flock. Adam sent Cain to see what happened to him. When he found him, he glared at him saying: "yours was accepted, and mine was not." Abel replied, "Allah only accepts from the Allah-fearing." Cain became angry on hearing this and hit him with a piece of iron that was with him and thus killing him. In another version it was said that he killed him with a rock to the head while he was sleeping.

Adam was utterly grief stricken by the loss of his two sons. One was dead, the other was won over by the devil. Adam prayed for his son and turned to mundane matters for he had to toil for his sustenance. At the same time he was a prophet advising his children and grandchildren, telling them about Allah and calling them to believe in Him. He told them about Iblis and warned them by recounting his own experience with the devil and of how the devil had tempted Cain to kill his brother.

Years and years passed, Adam grew old and his children spread all over the earth. Muhammad Ibn Ishaq related that when Adam's death drew near, he appointed his son Seth to be his successor and taught him the hours of the day and night along with their appropriate acts of worship. He also foretold to him the flood that would come.

Abu Dhar narrated that the Prophet Muhammad (PBUH) said: "Allah sent down 104 psalms, of which 50 were sent down to Seth."

Abdullah Ibn Al Iman Ahmad Ibn Hanbal narrated that Ubai Ibn Kab said: "When Adam's death was near, he said to his children: "O my children, indeed I feel an appetite for the fruits of Paradise."

So they went away searching for what Adam had requested. They met with the angels, who had with them his shroud and what he was to be embalmed with. They said to them: "O Children of Adam, what are you searching for? What do you want? Where are you going?"

They said: "Our father is sick and has an appetite for the fruits of Paradise."

the angels said to them: "Go back, for your father is going to meet his end soon."

So they returned (with the angels) and when Eve saw them she recognized them. She tried to hide herself behind Adam. He said to her. "Leave me alone. I came before you; do not go between me and the angels of my Lord." So they took his soul, embalmed and wrapped him, dug the grave and laid him in it. They prayed on him and put him in his grave, saying: 'O Children of Adam, this is your tradition at the time of death.'"

Before his death Adam reassured his children that Allah would not leave man alone on the earth, but would send His prophets to guide them. the prophets would have different names, traits and miracles, but they would be united in one thing; the call to worship Allah alone. This was Adam's bequest to his children. Adam finished speaking and closed his eyes. Then the angels entered his room and surrounded him. When he recognized Izrail the Angel of Death among them, his heart smiled peacefully.

After Adam's death, his son Prophet Seth (Shiith) took over the responsibilities of prophethood, according to a hadith narrated by Abu Dhar. Abu Dhar narrated that Prophet Muhammad (Pbuh) said: "Allah sent down one hundred and four psalms, of which fifty were sent down to Prophet Seth (Pbuh)." (Sahih al Bukhari) When the time of his death came Seth's son Anoush succeeded him. He in turn, was succeeded by his son Qinan, claim that Mahlabeel was the King of the Seven Regions, that he was the first one to cut down trees to build cities and large forts and that he built the cities of Babylonia. He reigned for a period of forty years. When he died his duties were

taken over by his son Yard, who on his death, bequeathed them to his son Khonoukh, who is Prophet Idris (Pbuh) or Enoch according to the majority of the scholars.

## Kisah Kehidupan Nabi Adam AS & Siti Hawa (Eve)

Allah SWT berkehendak untuk menciptakan Nabi Adam. Allah SWT berfirman kepada para malaikat:

*"Sesungguhnya Aku hendak menjadikan khalifah di bumi. " (QS. al-Baqarah: 30)*

Terdapat perbedaan pendapat berkenaan dengan makna khilafah (perihal menjadi khalifah) Nabi Adam. Ada yang mengatakan, bahwa ia sebagai khalifah dari kelompok manusia yang pertama-tama datang ke bumi di mana kelompok ini membuat kerusakan dan menumpahkan darah di dalamnya. Ada yang mengatakan, bahwa ia adalah khalifatullah, dengan pengertian bahwa ia sebagai khalifah (utusan Allah) dalam melaksanakan perintah-perintah-Nya dan hukum-hukum-Nya, karena ia adalah utusan Allah yang pertama. Demikianlah yang kami yakini.

Abu Dzar bertanya kepada Rasulullah saw tentang Nabi Adam: "Apakah ia sebagai nabi yang diutus?" Beliau menjawab: "Benar." Beliau ditanya: "Ia menjadi rasul bagi siapa? Sementara di bumi tidak ada seorang pun?" Beliau menjawab: "Ia menjadi rasul bagi anak-anaknya."

Tabir penciptaan disingkap di tengah-tengah para malaikat-Nya. Allah SWT berfirman:

*"Ingatlah ketika Tuhanmu berfirman kepada para malaikat: 'Sesungguhnya Aku hendak menjadikan seorang khalifah di muka bumi.' Mereka berkata: 'Mengapa Engkau hendak menjadikan khalifah di bumi itu orang yang akan membuat kerusakan padanya dan menumpahkan darah, padahal Kami senantiasa bertasbih dengan memuji Engkau dan menyucikan Engkau?' Tuhan berfirman: 'Sesungguhnya Aku mengetahui apa yang tidak kamu ketahui.'" (QS. al-Baqarah: 30)*

Berkenaan dengan ayat tersebut, para mufasir memberikan komentar yang beragam. Dalam tafsir al-Manar disebutkan: "Sesungguhnya ayat-ayat ini termasuk ayat-ayat mutasyabihat yang tidak dapat ditafsirkan zahirnya. Sebab, dilihat dari ketentuan dialog (at-

Takhathub) ia mengandung konsultasi dari Allah SWT. Tentu yang demikian itu mustahil bagi-Nya. Di samping itu, ia juga mengan<sup>ṭ</sup>ung pemberitahuan dari-Nya kepada para malaikat yang kemudian diikuti dengan penentangan dan perdebatan dari mereka. Hal seperti ini tidak layak bagi Allah SWT dan bagi para malaikat-Nya. Saya lebih setuju untuk mengalihkan makna cerita tersebut pada sesuatu yang lain."

Sedangkan dalam tafsir al-Jami' li Ahkamil Qur'an disebutkan: "Sesungguhnya Allah telah memberitahukan kepada para malaikat-Nya, bahwa jika Dia menjadikan ciptaan di muka bumi maka mereka akan membuat kerusakan dan menumpahkan darah." Ketika Allah berfirman:

*"Sesungguhnya Aku hendak menjadikan seorang khalifah di muka bumi, " (QS. al-Baqarah: 30)*

Mereka bertanya: "Apakah ini adalah khalifah yang Engkau ceritakan kepada kami bahwa mereka akan membuat kerusakan di muka bumi dan menumpahkan darah, ataukah khalifah selainnya?" Dalam tafsir Fi Zhilalil Qur'an disebutkan: "Sesungguhnya para malaikat melalui fitrah mereka yang suci yang tidak membayangkan kecuali kebaikan dan kesucian, mereka mengira bahwa tasbih dan mengultuskan Allah adalah puncak dari segala wujud. Puncak ini terwujud dengan adanya mereka, sedangkan pertanyaan mereka hanya menggambarkan keheranan mereka, bukan berasal dari penentangan atau apa pun juga."

Kita melihat bagaimana para mufasir berijtihad untuk menyingkap hakikat, lalu Allah SWT menyingkapkan kedalaman dari Al-Qur'an pada masing-masing dari mereka. Kedalaman Al-Qur'an sangat mengagumkan. Kisah tersebut disampaikan dalam gaya dialogis, suatu gaya yang memiliki pengaruh yang kuat. Tidakkah Anda melihat bahwa Allah SWT berfirman:

*"Kemudian Dia menuju langit dan langit itu masih merupakan asap, lalu Dia berkata kepadanya dan kepada bumi: Datanglah kamu keduanya menurut perintah-Ku dengan suka hati atau terpaksa.'*

*Keduanya menjawab: 'Kami datang dengan suka hati.'" (QS. Fushshilat: 11)*

Apakah seseorang membayangkan bahwa Allah SWT berbicara dengan langit dan bumi, dan bumi dan langit pun menjawabnya sehingga terjadi dialog ini di antara mereka? Sesungguhnya Allah SWT memerintahkan langit dan bumi sehingga keduanya taat. Allah SWT menggambarkan apa yang terjadi dengan gaya dialogis hanya untuk meneguhkan dalam pikiran dan menegaskan maknanya serta penjelasannya. Penggunaan gaya dramatis dalam kisah Nabi Adam mengisyaratkan makna yang dalam.

Kita membayangkan bahwa Allah SWT ketika menetapkan penciptaan Nabi Adam, Dia memberitahukan kepada malaikat-Nya dengan tujuan agar mereka bersujud kepadanya, bukan dengan tujuan mengambil pendapat mereka atau bermusyawarah dengan mereka. Maha Suci Allah SWT dari hal yang demikian itu. Allah SWT memberitahukan mereka bahwa Dia akan menjadikan seorang hamba di muka bumi, dan bahwa khalifah ini akan mempunyai keturunan dan cucu-cucu, di mana mereka akan membuat kerusakan di muka bumi dan menumpahkan darah di dalamnya. Lalu para malaikat yang suci mengalami kebingungan. Bukankah mereka selalu bertasbih kepada Allah dan mensucikan-Nya, namun mengapa khalifah yang terpilih itu bukan termasuk dari mereka? Apa rahasia hal tersebut, dan apa hikmah Allah dalam masalah ini? Kebingungan malaikat dan keinginan mereka untuk mendapatkan kemuliaan sebagai khalifah di muka bumi, dan keheranan mereka tentang penghormatan Adam dengannya, dan masih banyak segudang pertanyaan yang tersimpan dalam diri mereka. Namun Allah SWT segera menepis keraguan mereka dan kebingungan mereka, dan membawa mereka menjadi yakin dan berserah diri. Firman-Nya:

*"Sesungguhnya Aku mengetahui apa yang kamu tidak ketahui." (QS. al-Baqarah: 30)*

Ayat tersebut menunjukkan keluasan ilmu Allah SWT dan keterbatasan ilmu para malaikat, yang karenanya mereka dapat berserah diri dan meyakini kebenaran kehendak Allah. Kita tidak

membatalkan terjadinya dialog antara Allah SWT dan para malaikat sebagai bentuk pengultusan terhadap Allah dan penghormatan terhadap para malaikat-Nya. Dan kita meyakini bahwa dialog terjadi dalam diri malaikat sendiri berkenaan dengan keinginan mereka untuk mengemban khilafah di muka bumi, kemudian Allah SWT memberitahu mereka bahwa tabiat mereka bukan disiapkan untuk hal tersebut.

Sesungguhnya tasbih pada Allah SWT dan menyucikan-Nya adalah hal yang sangat mulia di alam wujud, namun khilafah di muka bumi bukan hanya dilakukan dengan hal itu. Ia membutuhkan karakter yang lain, suatu karakter yang haus akan pengetahuan dan lumrah baginya kesalahan. Kebingungan atau keheranan ini, dia<sup>﴿﴾</sup>og yang terjadi dalam jiwa para malaikat setelah diberitahu tentang penciptaan Nabi Adam, semua ini layak bagi para malaikat dan tidak mengurangi kedudukan mereka sedikit pun. Sebab, meskipun kedekatan mereka dengan Allah SWT dan penyembahan mereka terhadap-Nya serta penghormatan-Nya kepada mereka, semua itu tidak menghilangkan kedudukan mereka sebagai hamba Allah SWT di mana mereka tidak mengetahui ilmu Allah SWT dan hikmah-Nya yang tersembunyi, serta alam gaibnya yang samar. Mereka tidak mengetahui hikmah-Nya yang tinggi dan sebab-sebab perwujudannya pada sesuatu.

Setelah beberapa saat para malaikat akan memahami bahwa Nabi Adam adalah ciptaan baru, di mana dia berbeda dengan mereka yang hanya bertasbih dan menyucikan Allah, dan dia pun berbeda dengan hewan-hewan bumi dan makhluk-makhluk yang ada di dalamnya yang hanya menumpahkan darah dan membuat kerusakan. Sesungguhnya Nabi Adam akan menjadi ciptaan baru dan keberadaannya disertai dengan hikmah yang tinggi yang tidak ada seorang pun mengetahuinya kecuali Allah SWT.

Allah SWT berfirman:

*"Dan Aku tidak menciptakan jin dan manusia kecuali untuk menyembah kepada-Ku." (QS. adz-Dzariyat: 56)*

Ibnu Abbas membaca ayat tersebut: "Liya'rifuun" (agar mereka mengenal Aku). Pengetahuan merupakan tujuan dari penciptaan manusia. Dan barangkali pendekatan yang terbaik berkenaan dengan tafsir ayat tersebut adalah apa yang disampaikan oleh Syekh Muhammad Abduh: "Dialog yang terdapat dalam ayat tersebut adalah urusan Allah SWT dengan para malaikat-Nya di mana Dia menggambarkan kepada kita dalam kisah ini dengan ucapan, pertanyaan, dan jawaban. Kita tidak mengetahui hakikat hal tersebut. Tetapi kita mengetahui bahwa dialog tersebut tidak terjadi sebagaimana lazimnya yang dilakukan oleh sesama kita, manusia."

Para malaikat mengetahui bahwa Allah SWT akan menciptakan khalifah di muka bumi. Allah SWT menyampaikan perintah-Nya kepada mereka secara terperinci. Dia memberitahukan bahwa Dia akan menciptakan manusia dari tanah. Maka ketika Dia menyempurnakannya dan meniupkan roh di dalamnya, para malaikat harus bersujud kepadanya. Yang harus dipahami bahwa sujud tersebut adalah sujud penghormatan, bukan sujud ibadah, karena sujud ibadah hanya diperuntukkan kepada Allah SWT.

Allah SWT berfirman:

*"Ingatlah ketika Tuhanmu berfirman kepada para malaikat: 'Sesungguhnya Aku akan menciptakan manusia dari tanah.' Maka apabila telah Kusempurnakan kejadiannya dan Kutiupkan kepadanya roh (ciptaan)Ku; hendaklah kamu bersyukur dengan bersujud kepadanya. ' Lalu seluruh malikat itu bersujud semuanya, kecuali Iblis. Dia menyombongkan diri dan dia termasuk orang-orang yang kafir. " (QS. Shad: 71-74)*

Allah SWT mengumpulkan segenggam tanah dari bumi; di dalamnya terdapat yang berwarna putih, hitam, kuning, coklat dan merah. Oleh karena itu, manusia memiliki beragam warna kulit. Allah SWT mencampur tanah dengan air sehingga menjadi tanah liat kering yang berasal dari lumpur hitam yang diberi bentuk. Dari tanah inilah Allah menciptakan Nabi Adam. Allah SWT menyempurnakannya dengan kekuasaan-Nya lalu meniupkan roh-

Nya di dalamnya, kemudian bergeraklah tubuh Nabi Adam dan tanda kehidupan mulai ada di dalamnya.

Selanjutnya, Nabi Adam membuka kedua matanya dan ia melihat para malaikat semuanya bersujud kepadanya, kecuali satu makhluk yang berdiri di sana. Nabi Adam tidak tahu siapakah makhluk yang tidak mau bersujud itu. Ia tidak mengenal namanya. Iblis berdiri bersama para malaikat tetapi ia bukan berasal dari golongan mereka. Iblis berasal dari kelompok jin. Allah SWT menceritakan kisah penolakan Iblis untuk sujud kepada Nabi Adam pada beberapa surah. Allah SWT berfirman:

*"Allah berfirman: 'Hai Mis, apa yang menghalangi kamu sujud kepada yang telah Ku-ciptakan dengan kedua tangan-Ku. Apakah kamu menyombongkan diri atautkah kamu merasa termasuk orang-orang yang lebih tinggi?' Iblis berkata: 'Aku lebih baik daripadanya, karena Engkau ciptakan aku dari api, sedangkan dia Engkau ciptakan dari tanah.' Allah berfirman: 'Maka keluarlah kamu dari surga; sesungguhnya kamu adalah orang yang terkutuk. Sesungguhnya kutukan-Ku tetap atasmu sampai hari pembalasan.' Mis berkata: 'Ya Tuhanku, beri tangguhlah aku sampai hari mereka dibangkitkan.' Allah berfirman: 'Sesungguhnya kamu termasuk orang-orang yang diberi tangguh, sampai kepada hari yang telah ditentukan waktunya (hari kiamat).' Iblis menjawab: 'Demi kekuasaan-Mu, aku akan menyesatkan mereka semua, kecuali hamba-hamba-Mu yang mukhlis di antara mereka.'"* (QS. Shad: 75-83)

Nabi Adam mengikuti peristiwa yang terjadi di depannya. Ia merasakan suasana cinta, rasa takut, dan kebingungan. Nabi Adam sangat cinta kepada Allah SWT yang telah menciptakannya dan memuliakannya dengan memerintahkan para malaikat-Nya untuk sujud kepadanya. Adam juga merasa takut saat melihat Allah SWT marah terhadap iblis dan mengusirnya dari pintu rahmat-Nya. Ia merasakan kebingungan ketika melihat makhluk ini yang membencinya, padahal ia belum mengenalnya. Makhluk itu membayangkan bahwa ia lebih baik dari Nabi Adam, padahal tidak ada bukti yang menunjukkan bahwa salah satu dari mereka lebih baik dibandingkan dengan yang lain.

Kemudian alangkah anehnya alasan iblis. Ia membayangkan bahwa api lebih baik dari tanah. Dari mana ia mendapatkan ilmu ini? Seharusnya ilmu ini berasal dari Allah SWT karena Dialah yang menciptakan api dan tanah dan mengetahui mana di antara keduanya yang paling utama.

Dari dialog tersebut, Nabi Adam mengetahui bahwa iblis adalah makhluk yang memakai atribut keburukan dan sifat yang tercela. Ia meminta kepada Allah SWT agar mengekalkannya sampai hari kebangkitan. Iblis tidak ingin mati. Namun Allah SWT mengetahui bahwa ia akan tetap hidup sampai hari yang di tentukan. Ia akan hidup sampai malaikat maut menjemput ajalnya dan kemudian mati. Nabi Adam mengetahui bahwa Allah SWT telah melaknat iblis dan telah mengusirnya dari rahmat-Nya. Akhirnya, Nabi Adam mengetahui musuh abadinya. Nabi Adam bingung dengan kenekatan musuhnya dan kasih sayang Allah SWT.

Barangkali ada seseorang yang bertanya kepada saya: "Mengapa Anda tidak meyakini terjadi dialog antara Allah SWT dan para malaikat-Nya dan Anda cenderung menakwilkan ayat-ayat tersebut, sedangkan Anda menerima adanya dialog antara Allah dan iblis." Saya jawab: "Sesungguhnya akal menunjukkan kita kepada kesimpulan tersebut. Terjadinya dialog antara Allah SWT dan para malaikat-Nya adalah hal yang mustahil karena para malaikat suci dari kesalahan dan dosa dan keinginan-keinginan manusiawi yang selalu mencari ilmu. Sesuai dengan karakter penciptaan mereka, mereka adalah pasukan yang setia dan mulia. Adapun iblis ia terikat dan tunduk terhadap ketentuan agama, dan karakternya sebagai jin mendekati karakter jenis ciptaan Nabi Adam. Dengan kata lain, bahwa jin dapat beriman dan dapat juga menjadi kafir. Sesungguhnya kecenderungan agama mereka dapat saja tidak berfungsi ketika mereka tertipu oleh kesombongan yang palsu sehingga mereka mempunyai gambaran yang salah. Maka dari sisi inilah terjadi dialog. Dialog di sini berarti kebebasan. Tabiat manusia dan jin cenderung untuk menggunakan kebebasannya, sedangkan tabiat para malaikat tidak dapat menggunakan kebebasan. Nabi Adam menyaksikan secara langsung setelah penciptaannya kadar kebebasan yang Allah SWT berikan kepada makhluk-Nya yang

terkena tanggung jawab. Terjadinya pelajaran ini di depan Nabi Adam mengandung maksud yang dalam.

Allah SWT tidak pernah mencabut kebebasan yang diberikan-Nya kepada iblis. Namun pada akhirnya, iblis tetap sebagai hamba yang kafir. Iblis benar-benar menolak untuk sujud kepada Nabi Adam. Allah SWT mengetahui bahwa ia akan menolak untuk sujud kepada Nabi Adam dan akan menentang-Nya. Bisa saja Allah SWT menghancurkannya atau mengubahnya menjadi tanah namun Allah memberikan kebebasan kepada makhluk-makhluk-Nya yang dibebani tanggung jawab. Dia memberikan kepada mereka kebebasan mutlak sehingga mereka bisa saja menolak perintah-Nya. Tetapi yang perlu diperhatikan bahwa keingkaran orang-orang kafir dan orang-orang yang bermaksiat kepada-Nya tidak berarti mengurangi kebesaran kerajaan-Nya dan sebaliknya, keimanan orang-orang mukmin dan kepatuhan orang-orang yang taat tidak berarti menambah kebesaran kekuasaan-Nya. Semua itu kembali kepada mereka.

Adam menyadari bahwa kebebasan di alam wujud adalah merupakan karunia yang Allah SWT berikan kepada makhluk-Nya. Allah SWT memberikan balasan yang setimpal atas penggunaan kebebasan itu. Setelah mempelajari pelajaran kebebasan, Nabi Adam mempelajari pelajaran kedua dari Allah SWT, yaitu ilmu. Nabi Adam mengetahui bahwa iblis adalah simbol kejahatan di alam wujud. Sebagaimana ia mengetahui bahwa para malaikat adalah simbol kebaikan, sementara ia belum mengenal dirinya saat itu. Kemudian Allah SWT memberitahukan kepadanya tentang hakikatnya, hikmah penciptaannya, dan rahasia penghormatannya. Allah SWT berfirman:

*"Dan Dia mengajarkan kepada Adam nama-nama (benda-benda) seluruhnya." (QS. al-Baqarah: 31)*

Allah SWT memberinya rahasia kemampuan untuk meringkas sesuatu dalam simbol-simbol dan nama-nama. Allah SWT mengajarnya untuk menamakan benda-benda: ini burung, ini bintang, ini pohon, ini awan, dan seterusnya. Nabi Adam mempelajari semua nama-nama tersebut. Yang dimaksud dengan

nama-nama di sini adalah ilmu dan pengetahuan. Allah SWT menanamkan pengetahuan yang luas dalam jiwa Nabi Adam dan keinginan yang terus mendorongnya untuk mengetahui sesuatu. Hasrat untuk menggali ilmu dan belajar juga diwariskan kepada anak-anaknya Nabi Adam. Inilah tujuan dari penciptaan Nabi Adam dan inilah rahasia di balik penghormatan para malaikat kepadanya. Setelah Nabi Adam mempelajari nama benda-benda; kekhususannya dan kemanfaatannya, Allah SWT menunjukkan benda-benda tersebut atas para malaikat-Nya dan berkata:

*"Sebutkanlah kepada-Ku nama benda-benda itu jika kamu memang orang-orang yang benar. " (QS. al-Baqarah: 31)*

Yang dimaksud adalah kebenaran mereka untuk menginginkan khilafah. Para malaikat memperhatikan sesuatu yang ditunjukkan oleh Allah SWT kepada mereka, namun mereka tidak mengenali nama-namanya. Mereka mengakui di hadapan Allah SWT tentang kelemahan mereka untuk menamai benda-benda tersebut atau memakai simbol-simbol untuk mengungkapkannya. Para malaikat berkata sebagai bentuk pengakuan terhadap ketidakmampuan mereka:

*"Maha Suci Engkau." (QS. al-Baqarah: 32)*

Yakni, kami menyucikan-Mu dan mengagungkan-Mu.

*"Tidak ada yang kami ketahui selain dari apa yang telah Engkau ajarkan kepada Kami. Sesungguhnya Engkau lah Yang Maha Mengetahui lagi Maha Bijaksana." (QS. al-Baqarah: 32)*

Yakni, mereka mengembalikan semua ilmu kepada Allah SWT. Allah SWT berkata kepada Adam:

*"Hai Adam, beritahukanlah kepada mereka nama-nama benda ini." (QS. al-Baqarah: 33)*

Kemudian Nabi Adam memberitahu mereka setiap benda yang Allah SWT tunjukkan kepada mereka dan mereka tidak mengenali nama-namanya:

*"Dan Dia mengajarkan kepada Adam nama-nama (benda-benda) seluruhnya, kemudian mengemukakannya kepada para malaikat itu lalu berfirman: 'Sebutkanlah kepada-Ku nama benda-benda itu jika kamu memang orang-orang yang benar.' Mereka menjawab: 'Maha Suci Engkau. Tidak ada yang kami ketahui selain dari apa yang telah Engkau ajarkan kepada Kami. Sesungguhnya Engkaulah Yang Maha Mengetahui lagi Maha Bijaksana. Allah berfirman: 'Hai Adam, beritahukanlah kepada mereka nama-nama benda ini.' Maka setelah diberitahukannya kepada mereka nama benda-benda itu, Allah berfirman: 'Bukankah sudah Kukatakan kepadamu, bahwa sesungguhnya Aku mengetahui rahasia langit dan bumi dan mengetahui apa yang kamu nyatakan dan apa yang kamu sembunyikan?'"(QS. al-Baqarah: 31-33)*

Allah SWT ingin berkata kepada para malaikat, bahwa Dia mengetahui keheranan yang mereka tunjukkan, ketika Dia memberitahu mereka tentang penciptaan Nabi Adam sebagaimana Dia mengetahui kebingungan yang mereka sembunyikan dan sebagai mana juga Dia mengetahui kemaksiatan dan pengingkaran yang disembunyikan oleh iblis.

Para malaikat menyadari bahwa Nabi Adam adalah makhluk yang mengetahui sesuatu yang tidak mereka ketahui. Ini adalah hal yang sangat mulia. Dan para malaikat mengetahui, mengapa Allah memerintahkan mereka untuk bersujud kepadanya sebagaimana mereka memahami rahasia penciptaannya sebagai khalifah di muka bumi, di mana ia akan menguasainya dan memimpin di dalamnya dengan ilmu dan pengetahuan. Yaitu, pengetahuan terhadap Sang Pencipta yang kemudian dinamakan dengan Islam atau iman. Para malaikat pun mengetahui sebab-sebab kemakmuran bumi dan pengubahannya dan penguasaanya, serta semua hal yang berkenaan dengan ilmu-ilmu mated di muka bumi.

Adalah hal yang maklum bahwa kesempurnaan manusia tidak akan terwujud kecuali dengan pencapaian ilmu yang dengannya manusia dapat mengenal Sang Pencipta, dan ilmu-ilmu yang berkenaan dengan alam. Jika manusia berhasil di satu sisi, namun gagal di sisi

yang lain maka ia laksana burung yang terbang dengan sayap satu di mana setiap kali ia terbang sayap yang lain mencegahnya.

Nabi Adam mengetahui semua nama-nama dan terkadang ia berbicara bersama para malaikat, namun para malaikat disibukkan dengan ibadah kepada Allah SWT. Oleh karena itu, Adam merasa kesepian. Kemudian Adam tidur dan tatkala ia bangun ia mendapati seorang perempuan yang memiliki mata yang indah, dan tampak penuh dengan kasih sayang. Kemudian terjadilah dialog di antara mereka:

Adam berkata: "Mengapa kamu berada di sini sebelum saya tidur." Perempuan itu menjawab: "Ya." Adam berkata: "Kalau begitu, kamu datang di tengah-tengah tidurku?" Ia menjawab: "Ya." Adam bertanya: "Dari mana kamu datang?" Ia menjawab: "Aku datang dari dirimu. Allah SWT menciptakan aku darimu saat kamu tidur." Adam bertanya: "Mengapa Allah menciptakan kamu?" Ia menjawab: "Agar engkau merasa tenteram denganku." Adam berkata: "Segala puji bagi Allah. Aku memang merasakan kesepian."

Para malaikat bertanya kepada Adam tentang namanya. Nabi Adam menjawab: "Namanya Hawa (Eve)." Mereka bertanya: "Mengapa engkau menamakannya Hawa, wahai Adam?" Adam berkata: "Karena ia diciptakan dariku saat aku dalam keadaan hidup."

Nabi Adam adalah makhluk yang suka kepada pengetahuan. Ia membagi pengetahuannya kepada Hawa, di mana ia menceritakan apa yang diketahuinya kepada pasangannya itu, sehingga Hawa mencintainya. Allah SWT berfirman:

*"Dan Kami berfirman: 'Hai Adam, tinggallah kamu dan istrimu di surga ini, dan makanlah makanan-makanannya yang banyak lagi baik di mana saja yang kamu sukai, dan janganlah kamu dekati pohon ini, yang menyebabkan kamu termasuk orang-orang yang lalim.'" (QS. al-Baqarah: 35)*

Kita tidak mengetahui tempat surga ini. Al-Qur'an tidak membicarakan tempatnya, dan para mufasir berbeda pendapat tentang hal itu. Sebagian mereka berkata: "Itu adalah surga yang bakal dihuni oleh manusia (jannah al-Ma'wa) dan tempatnya di

langit." Namun sebagian lagi menolak pendapat tersebut. Sebab jika ia adalah jannah al-Ma'wa maka iblis tidak dapat memasukinya dan tidak akan terjadi kemaksiatan di dalamnya. Sebagian lagi mengatakan: "Ia adalah surga yang lain, yang Allah ciptakan untuk Nabi Adam dan Hawa." Bahkan ada juga yang berpendapat bahwa ia adalah surga (taman) dari taman-taman bumi yang terletak di tem<sup>at</sup>at yang tinggi. Dan sekelompok mufasir yang lain menganjurkan agar kita menerima ayat tersebut apa adanya dan menghentikan usaha untuk mencari hakikatnya. Kami sendiri sependapat dengan hal ini. Sesungguhnya pelajaran yang dapat kita ambil berkenaan dengan penentuan tempatnya tidak sedikit pun menyamai pelajaran yang dapat kita ambil dari apa yang terjadi di dalamnya.

Nabi Adam dan Hawa memasuki surga dan di sana mereka berdua merasakan kenikmatan manusiawi semuanya. Di sana mereka juga mengalami pengalaman-pengalaman yang berharga. Kehidupan Nabi Adam dan Hawa di surga dipenuhi dengan kebebasan yang tak terbatas. Dan Nabi Adam mengetahui makna kebahagiaan yang ia rasakan pada saat ia berada di surga bersama Hawa. Ia tidak lagi mengalami kesepian. Ia banyak menjalin komunikasi dengan Hawa. Mereka menikmati nyanyian makhluk, tasbih sungai-sungai, dan musik alam sebelum ia mengenal bahwa alam akan disertai dengan penderitaan dan kesedihan. Allah SWT telah mengizinkan bagi mereka untuk mendekati segala sesuatu dan menikmati segala sesuatu selain satu pohon, yang barangkali ia adalah pohon penderitaan atau pohon pengetahuan. Allah SWT berkata kepada mereka sebelum memasuki surga:

*"Dan janganlah kamu dekati pohon ini, yang menyebabkan kamu termasuk orang-orang yang lalim." (QS. al-Baqarah: 35)*

Nabi Adam dan Hawa mengerti bahwa mereka dilarang untuk memakan sesuatu dari pohon ini, namun Nabi Adam adalah manusia biasa, dan sebagai manusia ia lupa dan hatinya berbolak-balik serta tekadnya melemah. Maka iblis memanfaatkan kemanusiaan Nabi Adam dan mengumpulkan segala kedengkiannya yang disembunyikan dalam dadanya. Iblis terus berusaha membangkitkan

waswas dalam diri Nabi Adam. Apakah aku akan menunjukkan kepadamu pohon keabadian dan kekuasaan yang tidak akan sirna? Nabi Adam bertanya-tanya dalam dirinya. Apa yang akan terjadi seandainya ia memakan buah tersebut, barangkali itu benar-benar pohon keabadian. Nabi Adam memang memimpikan untuk kekal dalam kenikmatan dan kebebasan yang dirasakannya dalam surga.

Berlalu waktu di mana Nabi Adam dan Hawa sibuk memikirkan pohon itu. Kemudian pada suatu hari mereka menetapkan untuk memakan pohon itu. Mereka lupa bahwa Allah SWT telah mengingatkan mereka agar tidak mendekatinya. Mereka lupa bahwa iblis adalah musuh mereka sejak dahulu. Nabi Adam mengulurkan tangannya ke pohon itu dan memetik salah satu buahnya dan kemudian memberikannya kepada Hawa. Akhirnya mereka berdua memakan buah terlarang itu.

Allah SWT berfirman:

*"Dan durhakalah Adam kepada Tuhan dan sesatlah ia." (QS. Thaha: 121)*

Tidak benar apa yang disebutkan oleh kitab-kitab kaum Yahudi bahwa Hawa menggoda Nabi Adam yang karenanya ia bertanggung jawab terhadap pemakanan buah itu. Nas Al-Qur'an tidak menyebut Hawa, namun ia menyebut Nabi Adam sebagai orang yang bertanggung jawab atas apa yang terjadi. Demikianlah setan disalahkan dan Nabi Adam juga disalahkan karena kesombongan. Salah seorang dari mereka menghina manusia, dan yang lain ingin menjadi tandingan bagi Allah SWT dalam hal kekekalan.

Belum selesai Nabi Adam memakan buah tersebut sehingga ia merasakan penderitaan, kesedihan, dan rasa malu. Berubahlah keadaan di sekitarnya dan berhentilah musik indah yang memancar dari dalam dirinya. Ia mengetahui bahwa ia tak berbusana, demikian juga istrinya. Akhirnya, ia mengetahui bahwa ia seorang lelaki dan bahwa istrinya seorang wanita. Ia dan istrinya mulai memetik daun-daun pohon untuk menutup tubuh mereka yang terbuka. Kemudian Allah SWT mengeluarkan perintah agar mereka turun dari surga.

Nabi Adam dan Hawa turun ke bumi. Mereka keluar dari surga. Nabi Adam dalam keadaan sedih sementara Hawa tidak henti-hentinya menangis. Karena ketulusan taubat mereka, akhirnya Allah SWT menerima taubat mereka dan Allah SWT memberitahukan kepada mereka bahwa bumi adalah tempat mereka yang asli, di mana mereka akan hidup di dalamnya, mati di atasnya, dan akan dibangkitkan darinya pada hari kebangkitan. Allah SWT berfirman:

*"Di bumi itu kamu hidup dan di bumi itu kamu mati, dan dari bumi itu (pula) kamu akan dibangkitkan. " (QS. al-A'raf: 25)*

Kemudian Allah SWT menceritakan kisah tentang pelajaran ketiga yang diperoleh Nabi Adam selama keberadaannya di surga dan setelah keluarnya ia darinya dan turunnya ia ke bumi.

Allah SWT berfirman:

*"Dan Sesungguhnya telah Kami perintahkan kepada Adam dahulu, maka ia lupa (akan perintah itu), dan tidak Kami dapati padanya kemauan yang kuat. Dan (ingatlah) ketika Kami berkata kepada malaikat: 'Sujudlah kamu kepada Adam,' maka mereka sujud kecuali Mis. la membangkang. Maka Kami berkata: "Hai Adam, sesungguhnya ini (Iblis) adalah musuh bagimu dan bagi istrimu, maka sekali-kali janganlah sampai ia mengeluarkan kamu berdua dari surga, yang menyebabkan kamu menjadi celaka. Sesungguhnya kamu tidak akan kelaparan di dalamnya dan tidak akan telanjang, dan sesungguhnya kamu tidak akan merasa dahaga dan tidak pula akan ditimpa panas matahari di dalamnya.'" Kemudian setan membisikkan pikiran jahat kepadanya, dengan berkata: 'Hai Adam, maukah saya tunjukkan kepada kamu pohon khuldi dan kerajaan yang tidak akan binasa?' Maka keduanya memakan dari buah pohon itu, lalu tampaklah bagi keduanya aurat-auratnya dan mulailah keduanya menutupinya dengan daun-daun (yang ada di) surga, dan durhakalah Adam dan sesatlah ia. Kemudian Tuhannya memilihnya maka Dia menerima taubatnya dan memberinya petunjuk. Allah berfirman: 'Turunlah kamu berdua dari surga bersama-sama, sebagian kamu menjadi musuh bagi sebagian yang lain. Maka jika datang kepadamu petunjuk dari-Ku, lalu barangsiapa yang*

*mengikuti petunjuk-Ku, ia tidak akan sesat dan tidak akan celaka."*  
(QS. Thaha: 115-123)

Sebagian orang menganggap bahwa Nabi Adam keluar dari surga karena kesalahannya dan kemaksiatannya. Ini adalah anggapan yang tidak benar karena Allah SWT berkehendak menciptakan Nabi Adam di mana Dia berkata kepada malaikat: "Sesungguhnya aku akan menjadikan seorang khalifah di muka bumi." Dan Dia tidak mengatakan kepada mereka: "Sesungguhnya aku akan menjadikan khalifah di surga."

Tidaklah turunnya Nabi Adam ke bumi sebagai penurunan penghinaan tetapi ia merupakan penurunan kemuliaan sebagaimana dikatakan oleh kaum sufi. Allah SWT mengetahui bahwa Nabi Adam dan Hawa akan memakan buah itu, dan selanjutnya mereka akan turun ke bumi. Allah SWT juga mengetahui bahwa setan akan merampas kebebasan mereka. Pengalaman merupakan dasar penting dari proses menjadi khalifah di muka bumi agar Nabi Adam dan Hawa mengetahui begitu juga keturunan mereka bahwa setan telah mengusir kedua orang tua mereka dari surga, dan bahwa jalan menuju surga dapat dilewati dengan ketaatan kepada Allah SWT dan permusuhan pada setan.

Apakah dikatakan kepada kita bahwa manusia adalah makhluk yang terpaksa, dan bahwa Nabi Adam terpaksa atau dipaksa untuk berbuat kesalahan sehingga ia keluar dari surga dan kemudian turun ke bumi? Sebenarnya anggapan ini tidak kalah bodohnya dari anggapan pertama. Sebab, Nabi Adam merasakan kebebasan sepenuhnya, yang karenanya ia mengemban tanggung jawab dari perbuatannya. Ia durhaka dan memakan buah tersebut sehingga Allah SWT mengeluarkannya dari surga. Maksiat yang dilakukannya tidak berlawanan dengan kebebasannya, bahkan keberadaannya yang asli bersandar kepada kebebasannya. Alhasil, Allah SWT mengetahui apa yang bakal terjadi. Dia mengetahui sesuatu sebelum terjadinya sesuatu itu. Pengetahuan-Nya itu berarti cahaya yang menyingkap, bukan kekuatan yang memaksa. Dengan kata lain, Allah SWT mengetahui apa yang akan terjadi, tetapi Dia tidak men-cegahnya

atau mendorongnya agar terjadi. Allah SWT memberikan kebebasan kepada hamba-hamba-Nya dan semua makhluk-Nya. Yang demikian itu berkenaan dengan hikmah-Nya yang tinggi dalam memakmurkan bumi dan mengangkat khalifah di dalamnya.

Nabi Adam memahami pelajaran ketiga. Ia memahami bahwa iblis adalah musuhnya. Secara pasti ia mengerti bahwa iblis adalah penyebab ia kehilangan nikmat dan penyebab kehancurannya. Ia mengerti bahwa Allah SWT akan menyiksa seseorang jika ia berbuat maksiat, dan bahwa jalan menuju ke surga dapat dilewati dengan ketaatan kepada Allah SWT. Ia memahami bahwa Allah SWT menerima taubat, memaafkan, menyayangi, dan memilih. Allah SWT mengajari mereka agar beristigfar dan mengucapkan:

*"Ya Tuhan kami, kami telah menganiaya diri kami sendiri, dan jika Engkau tidak mengampuni kami dan memberi rahmat kepada kami, niscayalah pastilah kami termasuk orang-orang yang merugi." (QS. al-A'raf: 23)*

Allah SWT menerima taubatnya dan memaafkannya serta mengirimnya ke bumi. Nabi Adam adalah Rasul pertama bagi manusia. Mulailah kehidupan Nabi Adam di bumi. Ia keluar dari surga dan berhijrah ke bumi, dan kemudian ia menganjurkan hal tersebut (hijrah) kepada anak-anaknya dan cucu-cucunya dari kalangan nabi. Sehingga setiap nabi memulai dakwahnya dan menyuruh kaumnya dengan cara keluar dari negerinya atau berhijrah. Di sana Nabi Adam keluar

dari surga sebelum kenabiannya, sedangkan di sini (di bumi) para nabi biasanya keluar (hijrah) setelah pengangkatan kenabian mereka.

Nabi Adam mengetahui bahwa ia meninggalkan kedamaian ketika keluar dari surga. Di bumi ia harus menghadapi penderitaan dan pergulatan, di mana ia harus menanggung kesulitan agar dapat makan, dan ia harus melindungi dirinya dengan pakaian dan senjata, serta melindungi istrinya dan anak-anaknya dari serangan binatang buas yang hidup di bumi. Sebelum semua itu dan sesudahnya, ia harus meneruskan pertempurannya dengan pangkal kejahatan yang menyebabkannya keluar dari surga, yaitu setan. Di bumi, setan

membuat waswas kepadanya dan kepada anak-anaknya sehingga mereka masuk dalam neraka Jahim. Pertempuran antara pasukan kebaikan dan pasukan kejahatan di bumi tidak akan pernah berhenti. Maka barangsiapa yang mengikuti petunjuk Allah SWT, ia tidak akan merasakan ketakutan dan kesedihan, dan barangsiapa yang bermaksiat kepada Allah SWT dan mengikuti makhluk api, iblis, maka ia akan bersamanya di neraka.

Nabi Adam mengerti semua ini. Ia menyadari bahwa penderitaan akan menyertai kehidupannya di atas bumi. Satu-satunya yang dapat meringankan kesedihannya adalah, bahwa ia menjadi penguasa di bumi, yang karenanya ia harus menundukkannya, memakmurkannya, dan membangunnya serta melahirkan keturunan yang baik di dalamnya, sehingga mereka dapat mengubah kehidupan dan membuatnya lebih baik. Hawa melahirkan dalam satu perut seorang lelaki dan seorang perempuan, dan pada perut berikutnya seorang lelaki dan seorang perempuan, maka dihalalkan perkawinan antara anak lelaki dari perut pertama dengan anak perempuan dari perut kedua. Akhirnya, anak-anak Nabi Adam menjadi besar dan menikah serta memenuhi bumi dengan keturunannya.

Nabi Adam mengajak mereka untuk menyembah Allah SWT. Nabi Adam menyaksikan kecenderungan pertama dari anaknya terhadap pangkal kejahatan, yaitu iblis sehingga terjadilah kejahatan pembunuhan yang pertama kali di muka bumi. Salah seorang anak Nabi Adam membunuh saudara kandungnya sendiri. Anak yang jahat itu membunuh saudaranya yang baik. Allah berfirman:

*"Ceritakanlah kepada mereka kisah kedua putra Adam (Habil dan Qabil) menurut yang sebenarnya, ketika keduanya mempersembahkan kurban, maka diterimalah dari salah seorang dari mereka berdua (Habil) dan tidak diterima dari yang lain (Qabil). (QS. al-Maidah: 27)*

Dikatakan bahwa pembunuh ingin merebut istri saudara kandungannya untuk dirinya sendiri. Nabi Adam memerintahkan mereka berdua untuk menghadirkan kurban lalu setiap dari mereka menghadirkan kurban yang dimaksud. Allah SWT menerima kurban dari salah satu dari mereka dan menolak kurban yang lain:

*"Ia (Qabil) berkata: 'Aku pasti membunuhmu.' Berkata Habil: 'Sesungguhnya Allah hanya menerima (kurban) dari orang-orang yang bertakwa. Sungguh kalau kamu menggerakkan tanganmu kepadaku untuk membunuhku, aku sekali-kali tidak akan menggerakkan tanganku untuk membunuhmu. Sesungguhnya aku takut kepada Allah, Tuhan sekalian alam. (QS. al-Maidah: 27-28)*

Perhatikanlah bagaimana Allah SWT menyampaikan kepada kita kalimat-kalimat yang diucapkan oleh anak Nabi Adam yang terbunuh sebagai syahid, dan ia menyembunyikan kalimat-kalimat yang diucapkan oleh si pembunuh. Si pembunuh mengangkat tangannya sambil mengancam, namun calon korban pembunuhan itu berkata dengan tenang:

Sesungguhnya aku ingin agar kamu kembali dengan membawa dosa membunuhku dan dosamu sendiri, maka kamu akan menjadi penghuni neraka, dan yang demikian itulah pembalasan bagi orang-orang yang lalim. " (QS. al-Maidah: 29)

Selesailah percakapan antara mereka berdua dan anak yang jahat itu membiarkan anak yang baik beberapa saat. Setelah beberapa hari, saudara yang baik itu tidur di tengah-tengah hutan yang penuh dengan pohon. Di hutan itu, keledai tua mati dan dagingnya dimakan oleh burung Nasar dan darahnya ditelan oleh bumi. Yang tersisa hanya tulang belulang berserakan di tanah. Kemudian saudaranya yang jahat membawanya menuju saudara kandungnya yang sedang tidur, lalu ia mengangkat tangannya dan menjatuhkan dengan keras dan cepat. Anak laki-laki baik itu tampak pucat wajahnya ketika melihat darah mengucur darinya, lalu ia bangun. Ia bermimpi saat tidur. Lalu si pembunuh menghantam saudaranya sehingga tidak tampak lagi gerakan dari tubuhnya. Si pembunuh puas bahwa saudara kandungnya benar-benar mati. Pembunuh itu berdiri di depan korban dengan tenang dan tampak pucat wajahnya.

Rasulullah saw bersabda: "Setiap orang yang membunuh jiwa yang tak berdosa maka anak Adam yang pertama akan juga menanggung dosanya karena ia yang pertama kali mengajarkan pembunuhan." Si pembunuh terduduk di depan saudaranya dalam keadaan berlumuran darah. Apa yang akan dikatakannya terhadap Nabi Adam, ayahnya,

jika ia bertanya kepadanya tentang hal itu. Nabi Adam mengetahui bahwa mereka berdua keluar bersama-sama lalu mengapa ia kembali sendirian. Seandainya ia mengingkari pembunuhan terhadap saudaranya itu di depan ayahnya, maka di manakah ia dapat menyembunyikan jasadnya, dan di mana ia dapat membuangnya? Saudaranya yang terbunuh itu merupakan manusia yang pertama kali mati di muka bumi sehingga tidak diketahui bagaimana cara menguburkan orang yang mati. Pembunuh itu membawa jasad saudara kandungnya dan memikulnya. Tiba-tiba keheningan itu dipecah dengan suara burung yang berteriak sehingga ia merasa ketakutan. Pembunuh itu menoleh dan menemukan seekor burung gagak yang berteriak di atas bangkai burung gagak yang mati. Burung gagak yang hidup meletakkan bangkai burung gagak yang mati di atas tanah lalu ia mulai menggali tanah dengan paruhnya dan kedua kakinya. Kemudian ia mengangkatnya dengan paruhnya dan meletakkannya dengan lembut dalam kuburan. Lalu ia menimbunkannya di atas tanah. Setelah itu, ia terbang di udara dan kembali berteriak. Si pembunuh berdiri dan ia mundur untuk meraih jasad saudara kandungnya dan kemudian berteriak:

"Berkata Qabil: 'Aduhai, celaka aku, mengapa aku tidak mampu berbuat seperti burung gagak ini, lalu aku dapat menguburkan saudaraku ini?'" (QS. al-Maidah: 31)

Ia mulai merasakan kesedihan yang sangat dalam atas apa yang telah dilakukannya terhadap saudaranya. Ia segera menyadari bahwa ia adalah orang yang paling buruk dan paling lemah. Ia telah membunuh orang yang paling utama dan paling kuat. Anak Nabi Adam berkurang satu dan iblis berhasil "mencuri" seorang anak Nabi Adam. Bergetarlah tubuh si pembunuh dan ia mulai menangis dengan keras, lalu ia menggali kuburan saudara kandungnya. Ketika mendengar kisah tersebut Nabi Adam berkata:

"Ini adalah perbuatan setan. Sesungguhnya setan itu adalah musuh yang menyesatkan lagi nyata." (QS. al-Qashash: 15)

Nabi Adam merasakan kesedihan mendalam atas hilangnya salah satu anaknya. Salah seorang dari mereka mati dan yang lain dikuasai oleh setan. Nabi Adam salat untuk anaknya yang mati, dan kemudian

ia kembali menjalani kehidupannya di muka bumi. Beliau adalah manusia yang bekerja dan mengalami penderitaan. Seorang Nabi yang menasihati anak-anaknya dan cucu-cucunya, serta mengajak mereka untuk menyembah Allah SWT. Beliau menceritakan kejahatan iblis kepada mereka, dan meminta kepada mereka agar berhati-hati darinya. Beliau menceritakan pengalaman pribadinya bersama iblis kepada mereka, dan menceritakan kehidupan 要 bersama anaknya yang tega membunuh saudara kandungnya sendiri.

Nabi Adam telah menjadi dewasa, lalu tahun demi tahun datang silih berganti sehingga anak-anaknya tersebar di bumi, lalu datanglah waktu malam di atas bumi. Angin bertiup sangat kencang. Dan bergoncanglah daun-daun pohon tua yang ditanam oleh Nabi Adam, di mana dahan-dahannya mendekati danau sehingga buahnya menyentuh air danau. Dan ketika pohon itu menjadi tegak setelah berlalunya angin, air mulai berjatuhan di antara cabang-cabangnya dan tampak dari jauh bahwa pohon itu sedang menarik dirinya (memisahkan diri) dari air dan menangis. Pohon itu sedih dan dahan-dahannya berguncang. Sementara itu, di langit tampak bahwa bintang-bintang juga berguncang. Cahaya bulan menerobos kamar Nabi Adam sehingga cahaya itu menerpa wajah Nabi Adam. Wajah Nabi Adam tampak lebih pucat dan lebih muram dari wajah bulan. Bulan mengetahui bahwa Nabi Adam akan mati.

Kamar yang sederhana, kamarnya Nabi Adam. Nabi Adam tertidur dengan jenggotnya yang putih dan wajahnya yang bersinar di atas tempat tidur dari dahan-dahan pohon dan bunga-bunga. Anak-anaknya semua berdiri di sekelilingnya dan menunggu wasiatnya. Nabi Adam berbicara dan memahamkan anak-anaknya bahwa hanya ada satu perahu keselamatan bagi manusia, dan hanya ada satu senjata baginya yang dapat menenangkannya. Perahu itu adalah petunjuk Allah SWT dan senjata itu adalah kalimat-kalimat Allah SWT.

Nabi Adam menenangkan anak-anaknya, bahwa Allah SWT tidak akan membiarkan manusia sendirian di muka bumi. Sesungguhnya Dia akan mengutus para nabi untuk membimbing mereka dan menyelamatkan mereka. Para nabi itu memiliki nama-nama, sifat-

sifat, dan mukjizat-mukjizat yang berbeda-beda. Tetapi mereka dipertemukan dengan satu hal, yaitu mengajak untuk menyembah Allah SWT semata.

Demikianlah wasiat Nabi Adam kepada anak-anaknya. Akhirnya, Nabi Adam menutup kedua matanya, dan para malaikat memasuki kamarnya dan mengelilinginya. Wajah Nabi Adam tersenyum ketika mendapatkan kata salam yang dalam, dan rohnya mencium harumnya bau bunga surga firdaus.



## Author Biography

Muhammad Vandestra has been a columnist, health writer, soil scientist, magazine editor, web designer & kendo martial arts instructor. A writer by day and reader by night, he write fiction and non-fiction book for adult and children. He lives in West Jakarta City.

Muhammad Vandestra merupakan seorang kolumnis, editor majalah, perancang web & instruktur beladiri kendo. Seorang penulis pada siang hari dan pembaca di malam hari, Ia menulis buku fiksi dan non-fiksi untuk anak-anak dan dewasa. Sekarang ia menetap dan tinggal di Kota Jakarta Barat.

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